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On GOOD SENSE.



IN a former Paper on this Subject, Good Sense was defin'd, *a just Valuation of common Objects, and a sound Way of reasoning on common Appearances.* The Word *Common*: was there understood of such Objects and Appearances as belong to the human Species in general. But though this Definition is perhaps the only one by which Good Sense can be truly and universally distinguish'd, yet in the Commerce of the World, we find each Man laying down a Definition to himself, applying his particular Pursuits, and those Objects with which he himself is chiefly conversant, to the whole human Species, and denying the *common Sense* of any one, who does not *value and reason* upon

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upon Things through the same Medium of Custom and Prejudice with himself. *Menalcas* is a Country Gentleman of moderate Fortune, with a very considerable Share of Knowledge, chiefly of the Historical or Moral Kind. His Understanding has a very sober, masculine Turn; so that he values his Command of the learned Languages, only as the Means of being acquainted with the Sentiments and Views of the great Men of Antiquity; and as he is remarkably Master of these, and very agreeable in Conversation by the solid Use he makes of them, his Acquaintances are extremely desirous of his Company, especially as he comes but seldom to Town. *Will Bookwit* had often heard his Learning commended, and at last got into his Company with mighty Expectations. In their Conversation, a Passage of *Cicero* happened to be referred to, on which *Will* immediately asked *Menalcas*, what he thought of *Muretus's* Emendation of that Place? *Menalcas* paus'd a little; But, Sir, says *Will*, perhaps you rather approve the Construction and Interpretation of *Paulus Manutius*; and immediately ran out into a long List of Commentators, and Editions, and crabbed Names which I have quite forgot. *Menalcas* made Answer in few Words, that he was entirely unacquainted with these learned Gentlemen, and never consulted any of them, unless when he was at a Loss to understand his Author; and there, says he, I have very seldom found them of much Significancy. Immediately *Will's* Countenance fell, he sat almost without speaking the rest of the Time; and at going down Stairs, whisper'd me, that he was never so disappointed in his Life; for that the Man I had commended so much, had neither Learning nor common Sense.

We ought to consider that the Mind's Acquisition of it's Ideas, is in a great measure involuntary; Men have not this sort of Furniture at their own Discretion, and consequently are not to be censured for the Want of it. It is no Mark of a weak Understanding, not to be so well acquainted with Editions and various Readings as *Will Bookwit* is; unless that Understanding had as little other Business, and were as entirely precluded from other kinds of Knowledge, as *Will's* is. I will venture to say, a Man may possess as clear, and as strong an Understanding as the best Philosopher in Europe, without knowing more of the Laws of Nature than is necessary to the Conduct of a Plough and Harrow. If such a Man should think too slightly of Philosophical Studies, his Fortune and Circumstances, not his Good Sense, are to blame. The Course of Things in this World never suffered him to have an Idea of the Physical Relation between Gravity

*wity and Velocity* ; nor consequently to set the *just Value* upon the Study of Mechanicks, though without it the Wheels of his Team could not have been constructed ; for how can we justly value an Object of which we had never any Conception or Idea ? The Good Sense of such a Man can only appear in his Estimate of those Things, with which he is acquainted, and in his Reasoning on such Appearances as usually occur to him ; in considering how long he had best wait to sell his Corn, when the Market is rising ; or in keeping his Boys at Work, rather than let them run with the Hounds and the young 'Squire. And if in these Particulars, he have the *just Valuation and the sound Way of Reasoning*, his *Good Sense* is as unquestionable as it could be,

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—though all the Stars  
 He knew by Name, and all th' ethereal Pow'rs,  
 All Secrets of the Deep, all Nature's Works.

Men are placed by Fortune in different Scenes of Life ; according to the Difference of their Scene, their Minds are supplied with a particular Stock of Ideas. With the Objects of these particular Ideas, they are best acquainted ; they are therefore most likely to *value* them *justly* ; and they are also most likely to *reason* upon what concerns them with Solidity and Clearness. For it is a remarkable Infirmary of the human Mind, that though its general Way of reasoning be ever so dexterous, yet when its Attention is required to Things *out of the Way* or *odd* (that is to say, to Things with which it is not familiar) it proceeds but with slow and indistinct Steps ; it is indeed unwilling to proceed, being conscious of its own Unfitness for the Task. Now the Mind has it not in its own Option to chuse what Objects it will to be familiar with ; that depends upon the Scene of Fortune in which it is placed. It therefore implies no real Infirmary in the Mind, if in some Things it have not the *just Valuation* or the *sound Way of Reasoning* ; since these are only to be expected where the Object is familiar ; and that Circumstance is frequently beyond the Mind's Power. For all external Things are beyond its Power. Good Sense therefore is not constantly or universally concerned with external Things, but with internal ; for these are within the Power of every Mind.

By internal Things, I mean the Faculties and Affections of the Soul. We are here surrounded with Objects capable of

giving us Pleasure and Pain: some of these act upon our Bodies, and others upon our Minds. The Disposition of the Mind to receive Pleasure or Pain from certain proper Objects, is called natural Affection. Upon the right Economy and Enjoyment of natural Affection depends the specifick Happiness of a human Creature; consequently the Objects of that Enjoyment are in the first Place valuable. If the Understanding make a wrong Estimate here, it undoubtedly goes contrary to Good Sense, without Excuse or Palliation; because the Object to be valued was of the internal Kind, of that Kind which does not depend upon accidental Circumstances. Such a wrong Estimate can at first proceed only from want of natural Affection; from an Insensibility of the Mind as to that Object; for where the Mind is insensible of Pleasure, it can have no proper Value for the Object of such Pleasure. If there be a Creature, who in cool Blood accounts the Possession of meer Dominion or Riches more valuable than his Enjoyments as a Father or a Husband, it is certain that he never felt the Pleasures of a Father or a Husband; in other Words, that he is insensible and destitute of natural Affection; and it is no less certain, that so far he is void of *Common Sense*. Which leads me to a Conclusion, that I dare say will be pleasing to every good-natured Reader. It is, that *Good Sense necessarily implies a good Heart*: For what do we mean by a *good Heart*, but one capable of being touched with all the Tenderness of natural Affection? without which *Capability* (to use *Shakespear's* Word) there cannot be a *just Valuation* of the most important Objects in the World, nor consequently any thing that deserves the Name of *Good Sense*.

Perhaps the Reader remembers, that in my former Paper I asserted that *Good Sense* does not imply Virtue; and may therefore wonder to hear me now assert, that it implies a good Heart; but there is no Contradiction. Virtue consists in Action and direct Conduct; a *good Heart* implies only such a Sensibility to good Affections, as may enable the Understanding to form a right Idea concerning the Value of their respective Objects. Now the Understanding may be furnish'd with that Idea most accurately true, and yet the *Actions* and *Conduct* of the Man may grievously contradict it; his *Valuation* of the Object may be *just*, but his Conduct with respect to it may be entirely vicious: For it was an old Complaint,

—*video meliora proboque,*

*Deteriora sequor*—

And

And we see by daily Experience, that the Mind can form the most exalted Conceptions of Virtue, public and private, and yet deceive itself into such a Course of acting, as if it had no Conception of Virtue at all.

And thus it appears concerning the former part of our Definition, or concerning the *just Valuation* of Objects, that *Good Sense* does not necessarily imply such a proper Estimate of EXTERNAL Things; that it is not to be reckon'd more or less perfect, merely from the Scene of Life with which it is concerned; and lastly, that it necessarily implies a Sensibility of the Heart to all the Pleasures of natural Affection.

As to the other Part of our Definition, or that *sound Way of Reasoning* upon Things, which belongs to *Good Sense*, we find miserable Mistakes about it in the World: How many little and worthless Habits of the Understanding do we daily see put instead of it, and allowed to pass current with the Stamp of *Good Sense*? Such is the Knack of trifling and minute Distinctions, without any real or material Difference: Such is the Power of adapting one's self upon Occasion, in a plausible Manner, to different Ways of speaking and acting; the Custom of accounting for great and striking Actions from vulgar and contemptible Motives; of acting with great Reserve and Precaution, in Matters of little or no Consequence; or of calculating certain Proceedings in the World of Business, so as to make them fall in most advantageously with this or that particular Temper, Situation, or Interest. All which Power we have seen possessed and exercised without any thing like real *Good Sense*, and yet each of them frequently dignified with the Name. As to the *sound Way of Reasoning*, which really makes a Part of *Good Sense*, it can hardly be described but by particular Instances, of which there is no End. Thus much may be said in general, that here, as almost every where else, the best Things are easiest to be obtained, and the *soundest* Inferences usually the most obvious. Too much *Subtility* and *Refinement* is as frequent an Enemy of *Good Sense*, as either *Negligence* of Head, or *Simplicity* of Heart. Accordingly, nothing is more common in History, than to meet with Instances of great Generals that have been ruined by this Excess of Policy, wherever their Adversaries have known how to provide for and feed it, as we see particularly in the Story of Alexander's Successors, and in the two great Republican Contests of the ancient World, the *Peloponnesian War*, and the Quarrel between *Rome* and *Carthage*.

## On the Predominant PASSION in WOMEN.

— — — *Varium & mutabile semper**Fœmina.* — — — — *VIR. Æn. IV.**Fœmineo spoliis ardebat amore. Æn. XI.*

**A**S I'm one of those useleſs Inſects call'd a Gentleman, and tho' poſſeſs'd of an active Mind, have no Vocation to exerciſe it upon; that I may in ſome Meaſure be aſſiſtant to Society, and at the ſame Time prevent myſelf from falling into thoſe Inconveniencies that People of my Diſpoſition are frequently led into by Indolence; I employ my Talents, which are pretty much calculated for Speculation, in obſerving the various Motions of the Human Soul; and I'm ſeldom ſatisfied if I ſee any extraordinary Effect proceed from it's Workings, till I have trac'd the Reaſon of it thro' it's numerous Labyrinths to the Source of Action. In order to become as far Maſter of this Knowledge as is poſſible, I not only read all the moral Philoſophers both ancient and modern, but mix with all Ranks and Conditions of Men; and by Habit have gain'd ſuch a convenient Flexibility, that in the ſame Hour I can frown with the Moroſe, and ſmile with the Eaſy-temper'd; I can be gay with the Young, and ſerious with the Old; and Cameleon like, can aſſume any Colour but that of Injuſtice, Falsehood, or active Immorality. I am become ſo far an Adept in this Science already, that I am ſeldom at a Loſs to aſſign the Cauſe of moſt Events among my own Sex, but muſt ingenuouſly confeſs that I'm frequently confounded in my Enquiries concerning the Other. Whether this Difficulty ariſes from the ſuperior Art that Women have to conceal their Deſigns, or whether they often do Things without any Deſign at all, I can't as yet determine; but 'tis certain the Inſtability of that Sex has been ſo unaccountable in all Ages, that the ancient *Egyptians*, the Inventors of Hieroglyphicks, emblemiz'd their Diſpoſition by a Weather-cock; intimating, I ſuppoſe, that they were not actuated by Reaſon ſo much as the caſual Turn of Elementary Cauſes. However, this Inconvenience is in ſome Meaſure alleviated, as one Paſſion ſeems to be predominant in their Conſtitution over the reſt, and where that fixes, my Philoſophy has a Guide and becomes of Uſe. The Reader will immediately gueſs I mean the *Love of Conqueſt by their Beauty*; and whoever has made any Obſervations among the Ladies will agree with me, that the Admiration  
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of their Persons is the surest Key except one, to their Bosoms; and those who profess to wear their Chains the most, easily become, instead of Slaves, absolute Masters. There are many other Things, no doubt, that Female Ambition aims at, but this is the principal End of their Endeavours. ANACREON very justly calls Beauty the Armour of the Fair; and our Countryman MILTON, who by woeful Experience was thoroughly vers'd in their Sentiments, makes the Serpent, e'er he tempts EVE to sin, prepare her Heart for it in the following Manner.

- “ Fairest Resemblance of thy Maker fair !  
“ Thee all Things living gaze on and adore,  
“ With Ravishment beheld ! there best beheld  
“ Where universally admir'd : but here  
“ In this Inclosure wild, these Beasts among,  
“ (Beholders rude, and shallow to discern  
“ Half what in thee is fair) one Man except,  
“ Who sees thee ? and what is one, who should'ft be seen  
“ A Goddess among Gods, ador'd and serv'd  
“ By Angels numberless thy daily Train.  
“ So glaz'd the Tempter, and his Proem tun'd :  
“ Into the *Heart* of EVE his Words made Way.”

PAR. LOST. B. IX.

I never met a Woman in my Life so old or deform'd, that had not a Relish for this kind of Flattery; and I appeal to the *Hearts* of my fair Readers, let their public Declarations be what they will, if they have not more Joy in being admir'd for the Lustre of an Eye, than for the brilliant Turn of a sensible Thought. I have been very much surpriz'd for this Reason, how the Madrigal-Writers can be so dull to compliment CLOE, STELLA, or SYLVIA on the Excellence of their Understanding, without taking a Word of Notice of the *Ivory Neck, Lips that exceed the Rose, and Breasts the Lilly*, &c. &c. nay frequently to decry those external Features, making 'em a Foil to the *Beauty of the Mind*. Well, what's the Consequence of this? the Nymph receives the Sonnet, frowns on her *Philosophical* STREPHON, and tells him, she is sorry the Acuteness of his Wit has taken away the Use of his Eyes. — This unconquerable, almost innate Desire  
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of being admir'd, is so universal, that frequently even Women very near as chaste and cold as the *feign'd* Followers of DIANA, have been imperceptibly led into the Snares of Love, by endeavouring to extend their Sway over those who have seemingly been above their Power; and the Jealousy of another's making the Conquest, has effected what the warmest Sollicitation had sued for in vain: so strong is the Love of *Idalian* Empire!

I have almost copied the following Story, concerning a remarkable Instance of this Kind, from the Ingenious Monsieur *Bruyere*. There liv'd at *Avignon* a beautiful young Lady nam'd CASTALIA, who was less known for her Beauty than the Severity of her Manners; and above all for the cold Indifference she shew'd to Men, with whom she boasted to converse without any Danger of Love, and without feeling any other Emotions from their Conversation, than those she daily had among her Female Acquaintance and her Brothers. She never would believe any Stories they related of the Force of Love in all Ages, for Friendship was the only Passion she was acquainted with. A young and agreeable Companion, whom she had been brought up with from her Infancy, was the only Object of her Thoughts; and all her Study was to make their reciprocal Amity lasting. She was always talking of CALISTA, for that was the Name of her faithful Friend; whilst most of her own Sex, and all the other were entirely disregarded. However she still continued to be the Admiration of the Men, and the more Offers she rejected, the more her Suitors increas'd. An old Count in the Neighbourhood, of a rich and noble Family, persisted the longest in his Addresses; but at length tir'd with the fruitless Pursuit, and reflecting on his own Age and that of CASTALIA's, Reason prevail'd over his Passion, and he declar'd he would trouble her no more on the Subject of Love, provided he might freely visit her as he did before the Declaration of it. One Day when the Count came to make his usual Visit, he brought with him his Son HILARIO, a young Man of an agreeable Person, an engaging Address, and a lively Wit. CASTALIA, after the first introductory Salutations, beheld him with a particular Regard; but as he was silent in the Presence of his Father, she imagin'd he was deficient in Understanding; and so that she was void of all Apprehension of falling a Victim to this new Lover, as she imagin'd he would be. As soon as the old Man was gone, HILARIO gave her by his Discourse a more advantageous Idea of his Wit; but as he did not admire her as others had done, and spoke nothing of her Beauty,



ty, she began to be surpriz'd and angry that so accomplish'd a Youth, who seem'd to have the finest Taste for all other Things, should be so blind to her Perfections. When the first Interview was over, she immediately went to her Friend, and communicated this new Uneasiness. CALISTA was seiz'd with a Desire of seeing this *indifferent* Stranger. Accordingly some few Days after they all three met by Appointment. HILARIO, after they had taken two or three Turns in the publick Walks, began to compliment, and say a Hundred little amorous Things to CALISTA; this was the first Time CASTALIA had not been idoliz'd above all her Sex; her Rage and Pride grew so great at this Loss of Empire, that for fear of being discovered she pretended sudden Illness and left the Company. From hence she began to look cool upon her Friend, but appointed a second Meeting in order to clear up her Doubts. The second Appointment shew'd her what she fear'd to see, and turn'd her too well-grounded Suspicion into Certainty. Stung with Jealousy she leaves CALISTA, loses the Taste for her Conversation, and totally forgets the Merit that had formerly charm'd her; which Change was too convincing a Proof that Love had supplanted Friendship in her Heart. In the mean time HILARIO and CALISTA were married, the News was spread thro' the whole City, and every one congratulated 'em. CASTALIA hears of the Marriage, feels her Love and Despair rekindled, and seeks again the Acquaintance of CALISTA, only for the Pleasure of seeing HILARIO; but Matrimony had no Effect upon the young Bridegroom, he still was the Lover tho' a Husband, still view'd the Mistress in the Wife, and never shew'd any more Esteem for CASTALIA, than for the Friend of a Person who was most dear to him. This unfortunate Maid became at length thro' Excess of Passion, distracted. She would mistake her own Brothers for HILARIO, and speak to 'em in the Language of Love; then find out the Mistake, and blush at the Disappointment. She would rave whole Days and Nights without resting, and the few Intervals of Reason only serv'd to weep the Recovery of it.

PHILARETES.

# A S C H E M E

For regulating

## HUMAN CONDUCT :

Or Directions for attaining to the Knowledge  
of OURSELVES, and the WORLD.

THE great Lesson in Life, is to know ourselves and the World ; and any effectual Helps towards attaining this Knowledge, cannot but be acceptable to all Ranks of Mankind. How far the subsequent Scheme may be instrumental to such a Design, is left to the Experience of others ; I can

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### A SCHEME for regulating HUMAN CONDUCT.

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#### GOOD CHARACTERS.

##### I.

*Frugality.* This Virtue prevents us from running into any superfluous or unnecessary Expence in our Food, Cloathing, Furniture, or Diversions. Sir J. A. is an Example of it, which I have often wish'd to imitate. His Table is furnished plentifully enough ; but he can stay till the proper Season for all Things ; and whatsoever is extravagantly dear, has there no Place. His Cloaths, his Equipage, his Furniture are elegant, but plain ; and his Pleasures and Diversions are such as a Man may partake of, and enjoy, without regretting the Expence.

#### BAD ONES.

##### I.

*Extravagance.* What can excuse the extravagant Profusion of my Lord — in extracting the Essence of Hams, Partridges, &c. merely to enrich a Spoonful of Sauce ; rendering his Food pernicious and unwholesome, for the Sake of tickling a nice and vitiated Palate ? Or his paying five Guineas for a Quart of unseasonable Pease, or a Dozen of immature and tasteless Cherries, at the same time that his Butcher and Fishmonger have each an unpaid Bill of five hundred Pounds upon him ?

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S C H E M E  
For regulating  
HUMAN CONDUCT, &c.

only assert that it has been so (in no small Degree) to one. A Man must be willing to know himself, before he *can* know himself; and a Knowledge of the World is not to be obtained without diligent Observation, and much Experience.

Towards attaining the first of these Points, the Knowledge of one's self, I would propose that every Man should draw up something like the following Scheme; and exmpley it from himself, and his own Acquaintances; by frequent Comparison with whom, he might perceive his Progress in, or Deviation from the Paths of Virtue.

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*A SCHEME for regulating HUMAN CONDUCT.*

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*My OWN VIRTUES.*

I.

Thank God, I cannot accuse myself of such an infamous, scandalous, noble Appetite: And I hope I shall always think it a Shame, that my Butcher, or Fishmongers, should be reduc'd to the Necessity of subsisting on Neck-Beef, or Sprats, whilst I am luxuriously feeding at their Expence, and devouring that Substance which they have earned with the Sweat of their Brows, and which is perhaps their chief Dependence for the Support of themselves and their Families.

*My OWN FAULTS.*

I.

But how many other Extravagances have I been guilty of? How many Parties of foolish and expensive Pleasure have I been drawn into? how constantly have I repented them the Instant they were over, yet how frequently committed them again and again? Had I but one half of the Money I have thus idly spent, what infinite Service might it be of to myself or my Friends at this very Instant? *Æconomy* is the Parent of Peace, Plenty, and Independency; Profusion as naturally begets Discontent, Necessity, and Servility.

*A SCHEME for regulating HUMAN CONDUCT.*

## GOOD CHARACTERS.

2. *Temperance.* Who can forbear to admire the Conduct and Prudence of my Lord S. who with a delicate Constitution, and in the midst of Plenty to indulge and ruin it, has by mere Abstemiousness preserved his Health to a good old Age?

3. *Sincerity.* Is one of those Virtues, which there is no Necessity of exerting upon all Occasions. My Friend R— piques himself upon always speaking his Mind. 'Tis true, he must be allowed to be sincere, but he is often rude. S— is equally sincere, but shows it only when his Advice or Opinion is ask'd, or when it can do good.

4. *Calmness.* I cannot forbear to admire the Conduct of Mr. L—, who, though ty'd to the most silly, impertinent, and provoking Wife, never suffers himself to be ruffled, or disconcerted by her Folly, but reproves her with Calmness and Moderation, when he can do it decently; and when he cannot, seems either not to hear, or not to understand her. By this Means, he neither exposes her nor himself.

## BAD ONES.

2. *Intemperance.* What a sad Sacrifice to this Vice was Jack —! his Constitution which was strong, his Fortune which was large, his Life which might have been valuable, were all destroyed by it.

3. *Hypocrisy.* Is one of those Vices which it is sometimes excusable to be guilty of. As it is good Manners in some Cases to dissemble our Knowledge of other People's Faults, so it is perhaps good Policy now and then to conceal our own: But to wear a constant Habit of Hypocrisy and Dissimulation, like old Sir *Thrift* Gripe, is odious and detestable.

4. *Impatience.* Old *Epicure Morose* is just in the same Situation: His Wife is a weak prating Woman, perpetually asking idle Questions, or embarrassing Conversation with some foolish Speech or ridiculous Opinion; this alone is to his Friends disagreeable enough, but he contrives to make it ten times more so by his peevish, fretful, and passionate Behaviour to her on these Occasions; frequently throwing the whole Company into such a Situation, that they know not how to behave betwixt them.

A SCHEME for regulating HUMAN CONDUCT.

My OWN VIRTUES.

2.

I have not much to say for myself here, but that I am obliged to my Constitution, which will neither let me eat nor drink to Excess. But it is some Merit not to force Nature against her Will.

3.

I remember I disoblige and entirely lost the Friendship of G—, by telling him with great Sincerity, that I thought his Conduct blameable in regard to some certain Points; but I afterwards heard he reflected seriously on what I had said, and was a better Man for it ever after. I lament not so much for the Loss of my Friend, as I rejoice in the Good I did him.

4.

I am afraid in general I am apt to fall into this Fault myself, but I labour against it, and can recollect many Instances in which I have succeeded; particularly when my Servant spilt the Ink upon a fine Drawing, which was sent me as a Curiosity.

My OWN FAULTS.

2.

The Arrack Punch and Gellies, which gave me a Fever seven Years ago, may perhaps have contributed to make me a soberer Man all my Life.

3.

Scarce a Day passes in which I do not find myself in such a Situation, as obliges me either to be guilty of Ill-manners or Insincerity. And I'm afraid I commonly chuse to commit the greater Crime, in order to avoid the less.—I was not sincere with Mr. H—, and if he had not had Penetration enough to suspect me, he would have suffered by it.

4.

But I too often find myself unable to guard against it; the Consequence of which is, that I commit more gross and unpardonable Faults in my Passion, than those I am angry for; and say such absurd and monstrous Things, as when the Heat is over, I am quite ashamed of.

## A SCHEME for regulating HUMAN CONDUCT

## GOOD CHARACTERS.

## BAD ONES.

5.  
*Modesty.* How many Virtues, how many Accomplishments has my Lord L—? Yet how modest, how unassuming is his Behaviour! His Taste is perfect, his Knowledge is extensive; yet on any Subject, how much more ready is he to hear than to speak? But whenever he delivers his Opinion, from a certain Consciousness of his own Good Sense, a becoming Assurance accompanies his Words.

6.  
*Benevolence.* Of all the Virtues this is the greatest, and best becomes the greatest Persons. How amiably conspicuous in this Light is the Duke of M—? How many Instances does one know of his Benevolence and Good Will to Mankind? The Earl of C— is more from hence the Delight of Mankind, than from his great Parts and unequal'd Wit. The higher the Character, the more Necessity there is for this Virtue. An unbenevolent King would be a Monster.

5.  
*Vanity.* Jack Townley has neither Learning, Parts, nor Virtue; but from the sole Merit of a fine Coat, and a large Estate, fancies he is a considerable Man. Himself and his own Affairs, are the general Subjects of his Conversation; and in all Disputes his Decisions are positive. On a Poem, or Picture, an elegant House or Garden, he will pronounce with great Authority; but even the Trimming of his Waistcoat will tell you, how very unfit he is to pass Judgment, where Taste or Propriety is at all concerned.

6.  
*Ill-Nature.* This Vice can only belong to the lowest and basest Minds. To be envious, malicious, and generally malevolent, can only flow from a Consciousness of Villainy and Baseness within. Such a Wretch, as he finds he cannot love himself, endeavours to hate all Mankind. But to prevent his doing so much Mischief as he otherwise might, his Malignity is generally stamp'd upon his Countenance, and all Mankind avoid him. This is very remarkable in B—.

A SCHEME for regulating HUMAN CONDUCT.

My OWN VIRTUES.

5.  
The only Hope I have, that I am not vain, is, that I do not often catch myself talking on my own Affairs; and I sometimes find that I can prefer another Person's Judgment or Opinion to my own, and yield myself in the Wrong.

6.  
I think I feel in myself many Tokens of Benevolence. I generally believe well of Mankind, and put the best Interpretation I can even upon their ill Actions. I can rejoice at the Success of any useful Design, though I am not concerned in it, and grieve when any pernicious Scheme takes Place, though I am not affected by it. I hate none but such as are Enemies to the Liberties and Happiness of Mankind, and I please myself with thinking that this particular Hatred proceeds from general Love.

My OWN FAULTS.

5.  
Yet I am afraid I feel more Pleasure than I ought, when I hear my House, my Garden, my Pictures approv'd of and commended. And perhaps it would mortify me more than it should, were I to hear my own Taste and Judgment called in Question, and censur'd.

6.  
I do not believe that I can feel a greater Pleasure than I do at this Instant, in reflecting that I have nothing to set down against myself under this Article.

This List might be carry'd on through many other Virtues and Vices; and whoever shall draw up such a one for his own use, will do well to exemplify it with *such* as he finds most to abound either in himself, or among his Acquaintance.



ance. And I dare answer for it, if it is done with Impartiality, he will find it of great Use, not only towards attaining a true Knowledge of himself, but also towards correcting and improving his own Conduct.

As to the *Knowledge of the World*, I think there are very few Precautions laid down by Authors either ancient or modern, to prevent the unthinking part of Mankind from being imposed on; I am therefore the more readily inclined to submit these cursory Hints to the Reflection of those, who really need some Instruction in the mysterious Ways of the World. Have full Experience of a Man, and examine him well before you admit him into your Councils: and consider Mankind, in order to attain a thorough Acquaintance with their Dispositions, in these three Lights.

I. *By the Impression Nature has stamp'd on their Countenances*, viz.

**GRAVITY**, though the genuine Character of a wise and virtuous Man, sometimes conceals *Pride, Ill-Nature*, and *Cunning*, rather demanding Awe than Confidence; exemplify'd in Mr. ———

**SNEERING SMILING COUNTENANCE**, which passes for good Nature, and generally conceals *Malice, Fraud*, and a *bad Heart*, exemplify'd in Mr. ———

The **FIERCE ASPECT**, which passes for Courage, generally denotes a *Bully*—This is very remarkable in Mr.—

II. *By observing their Behaviour to us*. Never take their Words against their Actions; by their *Fruits* you shall know them.

Remember, constantly remember not to take the Colour of a Man's Actions, but from their own *visible* Tendency, and never from his publick Character alone; for publick Estimation is more often acquired by *Deceit, Partiality, Prejudice*, and such like, than by real Desert.

Beware of {

The **FLATTERER**. He praises you for his own Ends, and perhaps inwardly despises you; but will dread you if he perceives you see his Drift.

The **PROFESSOR of FRIENDSHIP**. *N. B.* A vicious Man is incapable of Friendship, and will certainly deceive you when his Interest requires it.

An **INQUISITIVE MAN**. Who ought to be treated very bluntly.

A **SLANDERER**. Whose distemper'd Mind is the very Bane of Society, spreading itself like a Contagion, and is one of the Products of Pride and Self-Conceit.

Beware

Beware of A SANCTIFY'D HYPOCRITE. *Ex. Gr. Mr.* —  
of —

III. *By observing Mens Actions towards others.* As for Instance, if they behave well towards their Parents, Brothers, Wives, &c. 'tis very probable they are good Men. If ill to their nearest Relations, they are very improper for our Confidence or Friendship. Be always guarded against such Men; but above all, trust not to the Repentance of a once known Villain.

*Here follow some Particular RULES, with Practical  
INFERENCES from them.*

RULE I.

For your own Safety, it may be prudent to consider every Man (but your try'd Friends) as a *Janus*, and to treat the World in general, as (what they are by *Experience* found to be) designing and treacherous.—Don't easily trust any one, yet be always complaisant and benevolent, for that is your Duty.—Be wise as Serpents, but harmless as Doves.—Put little Queries to yourself, what Meaning may possibly be couched under such, or such Behaviour, and what Interest the Person might have in saying such, or such Things.

INFERENCE I.

Do you so soon forget how you was deceived by Mr.——? This Caution would have prevented his Imposition.

RULE II.

Never talk about another's Character or your own Affairs, unless an absolute Necessity requires it, and then with the utmost Tenderneſs of one, and Caution of the other;—and whenever you are in a talking Humour, consider the Philosopher's Check:—*Lingue, quo vadis?* But above all remember, that \* Too much Familiarity breeds Contempt.

INF. II.

Remember the Quarrel you was engaged in by inadvertently speaking of Mr. ——, and what a long Train of Vexation ensued before that Breach was thoroughly healed; \*This is fully exemplify'd by your Conduct towards Mr. —, who always accosted you with an indecent Familiarity, because he was not kept at a proper Distance first of all.

RULE III.

Cultivate and affect Humility.—The tender Character is the most charming one a Man can have.—Never be guilty of a rude or haughty Expression even to a Servant.

H h h

INF.

## I N F. III.

How amiable does Mr — appear, who always observes this Rule!

## R U L E IV.

Avoid Ostentation and Shew, or at least use no more than is really necessary to support your Dignity in Life upon an Equality.—*Simplex & unum.* Don't affect the *Appearance* only of Grandeur or Happiness.

## I N F. IV.

How ridiculous is it to see a Tradesman's Apprentice in a laced Waistcoat!—Where are his Servants, his Horses, his Table, &c. suitable to that Appearance of Grandeur?

## R U L E V.

Nothing is more criminal than Extravagance.—Think well before you part with Money of the Difficulties in procuring it, and whether it might possibly be saved without manifest Discredit or Breach of Charity.

## I N F. V.

Were not such and such Sums of Money spent very idly?—Have not you often repented this? don't you even feel the Want of it now. Besides, you assumed an Authority by an imprudent Ostentation in Dress, Pleasures, &c. and distressed your Neighbour into equal Imprudences, which many Men will be ever glad to find an Opportunity of resenting, though they cannot avoid imitating you, consequently they have a Right to be angry.

## R U L E VI.

Never swear.—Mr. Boyle (that celebrated Philosopher) always made a full and reverential Pause, when he pronounced the Name of God.—Never talk obscenely, or give the least Countenance to any Party Feuds, or irreligious Conversation.

## I N F. VI.

Think what was told to your Disadvantage on this Head by Mr —, and how greatly it prejudiced you in the Opinion of several worthy Families.

## R U L E VII.

A soft Answer turneth away Wrath, and Resentment often begets Slight.—Lay no Wagers.—Hold no Dispute perversely.—Make no Man your Enemy (if possible to be avoided) how inconsiderable soever he may be, since one Enemy may do you more Hurt, than three Friends can do you Good.

## I N F. VII.

It is a certain Truth, that few People have it in their Power to do us any *great* Service, but the poorest Person on Earth

Earth is capable in some Shape or another perhaps of doing us some Injury. Besides, if you resent the Behaviour of an insolent Man, you only provoke him farther; he will calumniate you, and despise your Anger; therefore the only Method of dealing with such People, is to avoid them as much as possible, and be very calm though steady in what you say to them.

R U L E V I I I.

Accustom yourself to a perfect Resignation in every thing. —Never murmur at Envy or Scandal, for you know it rag'd even against your Friend the great Mr. —. Reflect how nobly the Loss of his Eyes was supported by that sensible and worthy Gentleman Mr. —. But above all, remember that divers of your Acquaintance even in the Bloom of Youth, are long since departed; and keep a List of them all to refresh your Memory.

I N F. V I I I.

Afflictions are like the Test to Gold, they prove and discover the Truth and Excellency of our Virtues.—It behoves us therefore to be always prepared to bear every Event patiently and manfully; not only for our own Sakes (since we cannot help ourselves by repining) but as a laudable Example to others, and as our Duty to an indulgent God, who has suffered us to be thus afflicted to answer some valuable Purposes, and who will reward us (if we deserve it) in his own good time. Let not the Thoughts of Death startle us.—Let us gradually wean our Affections from the World, and be thankful that we have so long enjoyed it.

R U L E I X.

The best Scheme of Life, and the best Policy is, in short, to be dissident of all Men, yet to act the good and honourable part by all; for to be self-absolved is a Pleasure of that Kind which the united Force of the World cannot remove.

I N F. I X.

Remember the golden Rule; to do by every Man, as you wou'd be done by.—Let us follow Reason, and let the publick Approbation follow us the same way, if it pleases. — “Popular Applause (says *Montaigne*) is generally of no solid Use to us, it adds nothing to our Souls or Bodies, nor lessens any of our Miseries.

R U L E X.

To conclude.—Have a Confidence in Providence, which most assuredly interposes in our Affairs; (I believe always for the best) so that whenever a Design is formed, we must still consider this Interposition as something to be either added,

420      *The MUSEUM: Or the*  
or subtracted, of which we know not the Value or  
Power. —

INF. X.

This Consideration will check our Presumption and PRIDE (the very Center of innumerable Vices,) and oblige us to reflect that the great God of Heaven and Earth looks down on all our Transactions, and is ever present to SUPPORT those who love and fear him, whatever Hardships they may endure; how much soever to their Disadvantage, Misrepresentations may prevail against them.

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*On SCRIBLING against GENIUS.*

AN HORATIAN EPISTLE.

Dear SIR,

NO single Rule's more frequently enjoin'd,  
Than this, " Observe the Byass of your Mind."  
However just by ev'ry one confess'd,  
There's not a Rule more frequently transgress'd.  
For Mortals, to their Int'rest blind, pursue  
The Thing they like, not that they're fit to do.

This *Verro's* Fault: by frequent Praises fir'd,  
He several Parts had try'd, in each admir'd.  
That *Verro* was not ev'ry Way compleat,  
'Twas long unknown, and might have been so yet:  
But Musick-mad, th' unhappy Man pursu'd  
That only Thing Heav'n meant he never shou'd;  
And thus, his proper Road to Fame neglected,  
He's ridicul'd for that he but affected.

Wou'd Men but act from Nature's secret Call,  
Or only, where that fails, not act at all;  
If not their Skill, they'd shew at least good Sense,—  
They'd get no Fame—nor wou'd they give Offence.

Not that where some one Merit is deny'd,  
Men must be ev'ry Way unqualify'd.

Nor

Nor hold we, like that wrong-concluding Weight,  
A Man can't fish — because he cou'd not write.  
View all the World around : each Man design'd  
And furnish'd for some fav'rite Part you find.  
That, sometimes low ; yet this, so small a Gift,  
Proves Nature did not turn him quite adrift.  
The phlegmatick, dull, awkward, thick, gross-witted,  
Have yet some clumsy Work for which they're fitted.  
'Twas never known, in Men a perfect Void,  
Ev'n I and *T—ld* might be well employ'd ;  
Wou'd we our Poverty of Parts survey  
And follow, as our Genius led the Way.

What then ? obedient to that Turn of Mind  
Shou'd Men jog on to one dull Path confin'd ;  
From that small Circle never dare depart,  
To strike at large, and snatch a Grace from Art ?  
At least with Care forbidden Paths pursue,  
Who quits the Road, shou'd keep it still in view.  
From Genius some few Scares may be allow'd,  
But ever keep within its Neighbourhood.

But *C——r*, faithless to his Byass see,  
With Giant-sin opposing Heav'n's Decree.  
Still fond where he shou'd not, he blunders on  
With all that Haste Fools make to be undone.  
Want of Success his Passion but augments,  
Like Eunuchs Rage of Love, from Impotence.

'Mongst all the Instances of Genius cross,  
The Rhyming Tribe are who offend the most.  
Each piddling Wretch who hath but common Sense,  
Or thinks he hath, to Verse shall make Pretence.  
Why not ? 'tis their Diversion, and 'twere hard  
If Men of their Estates shou'd be debarr'd.  
Thus Wealth with them gives every thing beside ;  
As People worth so much are qualify'd ;

They've

They've all the Requisites for writing fit,  
 All but that one—some little Share of Wit.  
 Give way, ye Friends, nor with fond Pray'rs proceed  
 To stop the Progress of a Pen full speed.  
 'Tis Heav'n, incens'd by some prodigious Crime,  
 Thus for Men's Sins determines them to Rhyme.  
 Bad Men, no doubt! perhaps 'tis Vengeance due  
 For Shrines they've plunder'd, or some Wretch they slew.  
 Whate'er it be, sure grievous is th' Offence,  
 And grievous is (Heav'n knows!) its Recompence.  
 At once in want of Rhyme and want of Rest,  
 Plagues to themselves, and to Mankind a Jest;  
 Seduc'd by th' empty Form of false Delight——  
 Such in some Men their deadly Lust to write!

Ev'n I, whose Genius seems as much forgot,  
 Mine when I write, as yours when you do not;  
 Who gravely this Abuse in Men condemn,  
 My self allowing, what I blame in them;  
 With no Pretence to *Phæbus's* Aid divine,  
 Nor the least Int'rest in the tuneful Nine,  
 With all the Guilt of Impotence in view,  
 Griev'd for past Sins, but yet committing new;  
 Whate'er the Wits may say, or Wife may think,  
 I'm fooling ev'ry Day with Pen and Ink.  
 When all who'd have me well, begin t' advise,  
 ' That being witty, is not being wise;  
 ' That if the Voice of Int'rest might be heard,  
 ' For one who wears a Gown,—wou'd be prefer'd——  
 Incorrigibly deaf, I feign a Yawn,  
 And mock their just Conclusions, e'er they're drawn.

If to my Practice, they oppos'd my Theme,  
 Said bluntly, I but swim against the Stream:  
 With all the Rancour of a Bard in Rage,  
 I'd quote 'em half the Writers of the Age;

Who



Who in a Wrath of Verse, with all their Might  
Write on, howe'er unqualify'd to write.

MUTUAL BENEVOLENCE. *A Tale.*

Humbly Inscrib'd to her Royal Highness the Lady AUGUSTA.

SWEET Offspring of the Royal Race,  
Adorn'd with every winning Grace ;  
With ev'ry dawning Virtue crown'd ;  
For Beauty, Sense, and Wit renown'd.  
If You amid the splendid Throng,  
Can deign to hear my artless Song :  
My artless Song shall quickly prove  
That Nature's Law is mutual Love :  
That those in Gratitude who fail,  
Are worse than Beasts, as proves my Tale.

*Androcles* from his Master fled,  
Tir'd with the servile Life he led ;  
And wand'ring o'er the *Libyan* Soil,  
Opprest with Hunger, Heat, and Toil ;  
Espy'd a Cave by Nature made,  
In which he sought the cooling Shade ;  
But here not long he pensive sat,  
Lamenting his unhappy Fate ;  
Before he rais'd his Eyes, and saw  
A Lion stretch his wounded Paw ;  
Whose piercing Groans display'd his Grief,  
And ask'd, or seem'd to ask, Relief.  
Strait mov'd with Pity and Surprise,  
To give Relief *Androcles* tries.  
His Foot explor'd, a Thorn he found,  
Then gently drew it from the Wound.  
His trembling Fingers next essay  
To wipe the clotted Blood away ;

This

This done, the raging Torture ceast,  
 And Ease revives the joyful Beast.  
 Kind Nature heals the Wound again,  
 Again the Lion hunts the Plain;  
 And grateful to his Surgeon, bears  
 The Plunder of his Sylvan Wars.  
 Whate'er he catches in the Wood,  
 He kindly brings his Friend for Food.  
 Perhaps a Buck for Dinner came,  
 A Kid for Supper, or a Lamb.  
 And more surprizing to relate,  
 The Man and Beast together ate.

But who this savage Life could bear?  
 'Tis true he liv'd, but liv'd in Fear.  
 He fancy'd there might come a Day,  
 When Lions could not find their Prey;  
 And then the dire voracious Beast  
 Would on his mangled Carcass feast;  
 Which made him seek his native Home,  
 And once again revisit *Rome*.

The Dangers of the dreary Waste,  
 The Tracts of burning Sands he past,  
 The Muse had better leave un Sung,  
 For these would make my Tale too long.

Behold him then at *Rome* once more,  
 In greater Perils than before:  
 Condemn'd by savage Beasts to die,  
 And meet the Fate he strove to fly.

And now he trembling walks the Stage,  
 To glut the hung'ry Lion's Rage;  
 The hungry Lion rushing came,  
 (By *Chance or Destiny*) the same  
*Androcles* found on *Libya's* Plain,  
 And kindly eas'd his racking Pain.

*Tremendous*

Tremendous rear'd the grimly Beast,  
His Anger instant Death confest :  
But when his glaring Optics knew  
His Host, his Friend, Physician too ;  
Disarm'd of Rage, he fawning strove  
To shew his Gratitude and Love.  
He lick'd his Hand, his Neck embrac'd,  
And murmur'd Thanks for Favours past.

Can savage Beasts be grateful then ?  
Read this and blush, ungrateful Men.

*A S O N G. Imitated from the Midsummer-Night's  
Dream of SHAKESPEARE. Act II. Scene V.*

**L**O here, beneath this hallow'd Shade,  
Within a Cowslip's Blossom deep,  
The lovely Queen of Elves is laid,  
May nought disturb her balmy Sleep !

Let not the Snake or baleful Toad  
Approach the silent Mansion near,  
Or Newt profane the sweet Abode,  
Or Owl repeat her Orgies here !

No Snail or Worm shall hither come  
With noxious Filth her Bow'r to stain ;  
Hence be the Beetle's sullen Hum,  
And Spider's disembowel'd Train.

The love-lorn Nightingale alone  
Shall thro' *Titania's* Arbor stray,  
To sooth her Sleep with melting Moan,  
And lull her with his sweetest Lay,

## LITERARY MEMOIRS.

*Critical Observations on SHAKESPEARE.* By JOHN UPTON, *Prebendary of Rochester.* Octavo. 346 Pages.

THE learned Author of these Observations has divided his Work into three Books. In the First, he treats of SHAKESPEARE's Dramatic Character in general, according to the Philosophical and Critical Standards of Antiquity: in the Second, he gives Emendations of corrupted Passages in the Text of his Poet; and in the Last, he lays down several general Rules peculiar to the Grammatical Part of SHAKESPEARE's Diction. As the Nature of the Work makes it consist principally of detach'd Reflexions, at least in the two latter Parts, we can only pretend to select a few of those which seem most remarkable.

Our Author begins with recommending Modesty and Temperance in this Sort of Criticism, and with expoling the unwarrantable Boldness of latter Critics, particularly of Dr. Bently, than whom, he says, no one did better when he met with a corrupt Place; but the Mischief was, he would be meddling with sound Places. From Critics, our Author proceeds to the modern bad Taste of Readers and Spectators, and speaks with great Indignation of our servile Attachment to French Manners, and our affected Disgust at the Roughness, as we call it, or the masculine Dignity, as we should call it, of SHAKESPEARE and MILTON. This contemptible Delicacy was brought in by the Restoration; and has almost totally disfigur'd and spoil'd our Theatre, by that whining common-place Language of Love and Gallantry, unknown to SHAKESPEARE of the Ancients. And along with this Corruption of Taste, our Political and Moral Character has suffer'd in Proportion.—But omitting our Author's Reflections on these Subjects, we shall attend him more closely in his actual Survey of SHAKESPEARE's Dramatic Character. He begins with the Fable of his Pieces, “in which, says he, is “there not an Imitation of *one* Action, serious, entire, and “of a just Length, and which, without the Help of Narration, raises *Pity and Terror* in the Beholder's Breast, and “refines the perturbed Passions?” This, it must be confess'd, the true Idea of Tragedy, “tho' there are many who, “having never read one Word of *Aristotle*, gravely cite his “Rules,

“ Rules, and talk of the Unities of Time and Place, at the  
 “ very mentioning SHAKESPEARE’S Name; tho’ they don’t  
 “ seem ever to have given themselves the Trouble of con-  
 “ sidering, whether his Story does not hang together, and  
 “ the Incidents follow each other naturally; in short, whe-  
 “ ther he has not a Beginning and an End.” That this is true  
 of SHAKESPEARE, appears from a particular Survey of three  
 of his capital Plays, *Macbeth*, *Hamlet*, and *Othello*, in which  
 our Author has illustrated his Singleness of Design, in raising  
 a compleat Fable on one moral View, and his great Art and  
 Dexterity in conducting it. “ But however, it must be con-  
 “ fess’d, that if any of SHAKESPEARE’S Plays be plainly  
 “ prov’d to have Variety of Fables and Actions, independent  
 “ each of the other, with no necessary or probable Connec-  
 “ tion, then must these Plays be faulty.” Tho’ even in this  
 Particular, our Poet has suffer’d by his Editors, as when they  
 give us a Play of his with the Title of *The Life and Death*  
*of King JOHN*, which should be *The Troubles and Death of*  
*King JOHN*; and as when they talk of the first and second  
 Parts of *Henry IV*, whereas the Plays that bear his Name  
 are, each of them, a distinct and entire Drama; “ and to call  
 “ them *first and second Parts*, is as injurious to the Author-  
 “ Character of SHAKESPEARE, as it would be to SOPHOCLES,  
 “ to call his two Plays on *OEdipus*, *first and second Parts*  
 “ of *King OEDIPUS*: whereas the one is *OEdipus King of*  
 “ *Thebes*, and the other *OEdipus at Athens*.” As to the Unities  
 of Time and Place, SHAKESPEARE seems to have thought  
 himself not at all oblig’d to observe them; and our Author is not  
 very angry at him for thinking so; “ for the Story (which is  
 “ the Part, and, as it were, the very Soul of Tragedy) being  
 “ made a *whole*, with natural Dependence and Connection;  
 “ the Spectator seldom considers the Length of Time neces-  
 “ sary to produce all these Incidents; — and for my own Part,  
 “ (*says he*) I see no great Harm likely to accrue to the Under-  
 “ standing, in thus accompanying the Poet in his magical Ope-  
 “ rations, and in helping on an innocent Deceit; while he not  
 “ only raises or soothes the Passions, but transports me from  
 “ Place to Place, just as it pleases him, and carries on the Thread  
 “ of his Story.” The *Manners* are next in Dramatic Poetry;  
 and with respect to these, our Author requires four Things,  
 1. That they be *good*, and that in a moral sense, as far forth  
 as the Character will allow; at least, that they partake of  
 that mix’d Character of Virtue and Vice which belongs to  
 almost all Men; and that the Poet never make his Persons  
 act wickedly, without shewing some Temptations which led

them astray; in which Light, our Author condemns the Characters of *Richard III*, and *Shylock*, as not being Pictures of Human Creatures. 2. That the Manners be *suitable*, or that when the Poet has form'd his Character, as to the Circumstances of Age, Sex, and Condition, the Persons act up to it. 3. That they agree with History and common Belief. And 4. That they be *uniform* and consistent. In these three last Particulars, our Author greatly extols his Poet; save that in the third Rule he has designedly been faulty, in making *Banquo* a good Character; for that *Banquo* was as deep in the King's Murder, as *Macbeth* himself: but then he was the Founder of the *Stewart* Family, and our Poet would not affront *James I*, by making his Ancestor so great a Villain. In this Place, we have the famous Question consider'd, *How far it is necessary to be a good MAN, in order to be a good POET?* Our Author is pleas'd to confirm the Observation by *Johnson's* Testimony of SHAKESPEARE, that he was indeed HONEST, and of an open and free Nature. As to Sentiments, and their Suitableness to the Manners, no one will suspect that our Author could praise his Poet too much: We shall select one remarkable Instance which he mentions. *Mark Antony*, as *Plutarch* informs us, affected the *Asiatic* Manner of speaking, which much resembled his own Temper, being ambitious, unequal, and very rodomontade. This Style our Poet has very artfully and learnedly interspers'd in *Antony's* Speeches. He thus addresses *Gleopatra*:

" Let *Rome* in *Tyber* melt, and the wide Arch  
 " Of the rais'd Empire fall, here is my Space;  
 " Kingdoms are Clay, &c."

And again,

" The Shirt of *Nessus* is upon me; teach me,  
 " *Alcides*, thou mine Ancestor, to rage, &c."

Our Author approves SHAKESPEARE's Mixture of Comic Humour with the Seriousness and Passion of Tragedy, and defends him by the Examples of HOMER and MILTON; and for his Mastery in both Kinds, for that Conjunction of refin'd Ridicule and Humour with what is most grave in Morals and Philosophy; is of Opinion that there is not a Character known to equal him, that of SOCRATES perhaps only excepted.

The second Book consists almost wholly of Emendations of SHAKESPEARE, and other Authors; and therefore admits not

not of any Abridgment. We shall however select one or two of these Emendations, which may serve as a Specimen of our Author's Manner. He gives us his Corrections under certain general Heads or Classes, and alledges the Mistakes of the Editors and Transcribers from whence they sprung. One of the Causes of Error is too much Refinement in the Editor; as in the *Comedy of Errors*, *Dromed* is giving a Description of an ugly Woman, and says he found the Emblems of different Countries in different Parts of her Body, as that he found *Frante* in her Forehead, *arm'd and reversed*, making War against her Hair; where the Editors with a false Refinement have substituted *Heir*, and interpreted of the War of the League against *Henry IV*; whereas it is only a ludicrous Mention of the Disease which takes its Name from the French Nation; and which in a certain Stage of it, affects the Forehead and hairy Scalp. Another Cause of Errors, is the Printer's not understanding the Poet's Expression; as in *Measure for Measure*,

- " This sensible warm Motion to become  
 " A kneaded Clod, and the delighted Spirit  
 " To bathe in fiery Floods, &c.

" Where the unheeding Printer did not see the Impropriety of a Spirit *delighted* in fiery Floods, so gave a Word he was acquainted with, and omitted a most proper one which he less understood, *delinquent*." Another Cause has been a *compendious Manner of writing*, as in *Othello*,

- " ————— Of one whose Hand  
 " Like the base Indian, threw a Pearl away  
 " Richer than all his Tribe."

Where Mr POPE reads *Indian*; but the true Reading is certainly *Like th' base EGYPTIAN*, which was probably written compendiously, as *Egyptian*, and so mistaken by the Printer or Player. The Passage alludes to a Story in *Heliandorus*, which our Author in another Place refers to, and which is most exactly parallel to *Othello's* Situation here. These may serve as a Specimen of our Author's Manner of correcting; and along with SHAKESPEARE he has, with great Learning and Judgment, done the same good Office for a great many other Authors; for HOMER, ARISTOPHANES, EURIPIDES, MENANDER, PLATO, XENOPHON, JUVENAL,



JUVENAL, SPENSER, MILTON, the NEW TESTAMENT, &c. &c.

The third Book consists of the Grammatical Rules which our Author has deduc'd, as observ'd by SHAKESPEARE, and peculiar to his Diction. These we shall just transcribe, without entering into their Application. "I. SHAKESPEARE alters proper Names according to *English* Pronunciation. "II. He makes *Latin* Words *English*, and uses them according to their original Idiom and Latitude. III. He sometimes omits the primary and proper Sense, and uses Words in their secondary and improper Signification. IV. He uses one Part of Speech for another. V. He uses the active Participle passively. VI. He uses the Thing done, for the Intention and Desire to do it. VII. He often adds to Adjectives, in their Comparative and Superlative Degrees, the Signs marking the Degrees. VIII. He frequently omits the auxiliary Verb, *am, is, are, &c.* and likewise several Particles *to, that, a, as, &c.* IX. He uses *but*, for *Otherwise than*: Or, for *before*: Once, for *Once for all*, *peremptorily*: *From*, for *on account of*: *Not*, for *not only*. X. He uses the Abstract for the Concrete. XI. To compleat his Construction, there is, in the latter Part of the Sentence, sometimes to be supplied some Word, or Phrase from the former Part, either express'd or tacitly signified. XII. He uses the Nominative Case absolute, or rather elliptical. XIII. He makes a sudden Transition from the Plural Number to the Singular. XIV. He shortens Words by striking off the first or last Syllable: and sometimes lengthening them by adding a *Latin* Termination."

## HISTORICAL MEMOIRS.

*The History, Political Constitution, and Interests of*  
POLAND continued.

*Michael Wiefnowiski* having thus had the Crown forced upon him by the plainer and honest part of the Assembly, was crowned on the seventeenth of *September* 1670: He had been, while a Youth, one of the Lords of the Bed-Chamber to the Emperor *Leopold*, who notwithstanding consented very readily to his Marriage with the Princess *Eleonora of Austria*

his Sister, which at first raised some Jealousies and Discontent amongst the Nobility, who were afraid he made this Match with a View to enlarge his Power at the Expence of the public Liberty; but the Easiness of his Temper, and his Readiness to consent to what ever they asked, very soon convinced them, that their Fears were groundless; and that they had nothing to dread from this Monarch on the Side of his Ambition. But in the Year 1672, the *Turks* under the Pretence of having taken the *Cossacks* under their Protection, invaded *Poland*, and very soon made themselves Masters of *Kaminieck*, the Capital of *Podolia*, a Place till then esteemed impregnable; and so much superior their Forces appeared to any that he could raise against them, that the King resolved to make the best Peace he could, which however proved a very indifferent one; for by it he covenanted to pay the *Turks* a great Sum of Money for sparing that City and its Inhabitants, and stipulated besides, that he would yield the *Turks* a constant Tribute of 22,000 Gold Ducats *per Annum*. As advantageous as this must appear, the *Turks* nevertheless were not long before they renewed their Hostilities, which obliged the Crown-General *Sobiecki* to venture a Battle under great Disadvantages, in which however he gained a compleat as well as unexpected Victory. But the King did not live to receive the Pleasure of this News, dying suddenly on the sixteenth of November 1673, not without strong Suspicions of Poison. He was thirty-two Years of Age, a Man of much Mildness, Moderation, and Piety; but one who was far enough from having the great Qualities requisite to fill the Throne with Dignity.

The next Diet of Election was attended as usual with great Confusion; the Candidates were the Czar of *Muscovy's* youngest Son, the Prince of *Transilvania*, the Elector of *Brandenburgh's* eldest Son; the Duke of *Lorrain* and the Prince of *Condé* were also named, with some others. At last there were three Factions formed; the first of the *Lithuanians*, who were for the Duke of *Lorrain*; the second the *Polish* Nobility, who were most of them for the Duke of *Neuburgh's* Son; and the Army, who pretended to be for the *French* Prince, who tho' not named, was understood (as I have said) to be the Prince of *Condé*. By Degrees all the Factions were reduced to two, one for the Duke of *Lorrain*, and the other for the *French* Prince. In the End however, this Election, like the former, was decided suddenly, by a Speech. The Palatine of *Russia* rose up and said, "That the  
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“*Lithuanians* had dishonoured their Country, by protesting so violently as they had done against a *Piast* or Native of *Poland*; that it was dangerous at this Juncture to choose a *German* Prince; and that for his Part he would speak his Sentiments plainly. That they were on the Point of sinking into the lowest State of Contempt, if they had not been delivered by the late Victory over the *Turks*, and that as it was won by the Crown-General *Sobieski*, so he only deserved to be *King*, by whose Courage and Conduct they were still a *People*.” This did the Business effectually; for though the *Lithuanians* protested against it that Day, yet they recanted the next, and so the Election became unanimous.

*John Sobieski* being thus raised to the Crown, was desirous of carrying on the War against the *Turks*, in which he was very indifferently seconded by the Nobility, who tho’ they before promised an Army of 60,000 Men, yet made a Difficulty of furnishing him with 40,000 after he was elected. The King, notwithstanding this, carried on the War, and in the Year 1675 he obtained the greatest Victory the *Poles* ever had to boast of; for in the Neighbourhood of the City of *Leopol*, with 5000 Men in an open Plain he defeated 60,000 *Turks* and *Tartars*, who fled in one Night as many Leagues as they had marched in three Days; and afterwards with an Army of 15000 Men he drove above an 100,000 *Turks* and *Tartars* out of *Podolia*. When he had thus secured the Peace of the Kingdom, he returned to *Cracow*, where on the second of *February*, 1676, he was crown’d with great Magnificence. He made a very honourable Peace with the *Turks* not long after, which lasted till the Year 1683. In that Year they invaded *Germany* and besieged *Vienna*, to the Relief of which the King of *Poland*, marched with 20,000 Men; and having joined the Electors of *Bavaria* and *Saxony*, and the Duke of *Lorrain*, who had about the same Number, he on the 12th of *September* attacked the Grand *Vizir*, who had an Army of near 200,000, entirely defeated them, forcing them to raise the Siege, and fly with the utmost Precipitation. The King made his Entry into *Vienna* through the Breach with the great Standard of the *Turk*, taken by his Troops, carried before him. He afterwards continued the War for some time longer, though he thought himself but indifferently treated by the Emperor. On his return into *Poland*, he met with much Uneasiness and Discontent; the Nobility apprehending that he intended to make the Crown Hereditary in his Family, and that it

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was with this View he hoarded up so much Money ; for it was computed that in the Space of twenty Years, he saved near two Millions Sterling. His Cares and Fatigues brought on a Complication of Distempers, which carried him off the seventeenth of *June* 1696, in the sixty-sixth Year of his Age and twenty-second of his Reign. At the Time of his Decease, he was the Oldest, the Richest, and for personal Courage the most renowned Monarch in *Europe*.

After the King's Death, Cardinal *Radziuski*, Archbishop of *Gnesna*, and Primate of the Kingdom, took the Administration of the Government, as is usual, upon him, and notified the King's Death to Foreign Princes, and to all the Governors of the Provinces, and advised with the Senators that were then at *Warsaw*, of the proper Method and the Time to chuse a new King. They fixed upon the twenty-ninth of *August* 1696, for the Convocation of the grand Diet ; but there appearing several Competitors, which made powerful Factions, it was thought necessary to take more Time to appease the Dissentions of the Nobility ; wherefore the Overture of the Diet was deferred to the fifteenth of *May* 1697. They chose the *Sieur Belinski* for their Speaker, whom they call *Marshal*. The chief Competitors were Prince *James* of *Poland*, and his Brother Prince *Alexander*, the Prince of *Conti*, Don *Livio Odescalchi*, and Prince *Lewis* of *Baden* ; but at last the Elector of *Saxony* unexpectedly came to the Frontiers of *Poland* with 8000 Men, and declared himself a Candidate, having a Twelvemonth before privately abjured his Religion to qualify himself for this Crown, which procured him the Interest of the Pope and Clergy, so that at length no considerable Party appeared but for him, the Prince of *Conti*, and Prince *James*. The Cardinal Primate, with a great Number of the *Palatins*, supported the Interest of the Prince of *Conti*, the *French* having for several Years before given a great Character of his Merit and Valour, which made the King of *France* believe that he would undoubtedly carry that Crown, as it is probable he would have done, had he been in Person as near the Place of Election, as the Elector of *Saxony* was ; for on the 26th of *June*, being the Day of Election, the Diet drew out into the Field, and he had that Day more Votes than either the Elector of *Saxony* or Prince *James*, which the Primate observing, went with his Party and immediately proclaimed him King. But the two other Parties knowing that this could not be legally done, without the universal Consent of the Diet, protested against it ; and Prince *James* perceiving his Party to be

the Weakest, and having always been in the Interest of the House of *Austria*, as being married to the Empress and Queen of *Spain's* Sister, resigned all his Interest to the Elector of *Saxony*, who was likewise supported by the Emperor. These two Parties being thus united into one, were more numerous than that of the Prince of *Conti*; wherefore coming next Day into the Field, they got the Bishop of *Cujavia*, after the Primate had refused it, to proclaim *Frederic Augustus* of *Saxony* King of *Poland*, and sent Ambassadors to desire him to accept of the Crown; he accordingly entered the Kingdom with his Forces, and marched directly to *Cracow*, where he was crowned. The other Party endeavoured however to maintain their Election; but the Prince of *Conti*, who came from *Dantzick*, finding that he should have no more Friends in *Poland* than he purchased with his Money, and that they would continue so no longer than they were supplied with it, determined to quit his Claim, as he did, and so left the peaceable Possession to King *Augustus*; who notwithstanding this was far enough from meeting with that Duty and Respect which he hoped for; so that new Disturbances were on the point of arising, if they had not been prevented by the Wisdom and Moderation of the King.

In the Beginning of the Year 1700, he had brought Things into some tolerable Degree of Order, and might very probably have reigned peaceably enough, in as much as with all the great Qualities that could be wished for in a Prince, he had an Affability and Freedom in his Behaviour that was very engaging, and withal an almost boundless Generosity, which is a Quality much esteemed in all Countries, but more especially in *Poland*. I say notwithstanding what was past, he might have reigned as quietly as any of his Predecessors, if he had not a little rashly embarked himself in a Quarrel with the King of *Sweden* in the Manner we have already related in some of our former Articles. This it was that gave an Opportunity to that Faction which had supported the Prince of *Conti*, to make Head again against the King, under a Pretence that he had violated the Laws by bringing in his *Saxon* Troops, and taking other Steps that were inconsistent with the Convention into which they had entered at the Time of his Election, and which according to their Constitution was to be the sole Rule of his Government. The King of *Sweden* encouraged this Party, and even went so far as to hint to them that the only Way to make themselves easy, and gain his Friendship, was to declare the Throne vacant, and elect a new King, which  
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when they saw that Monarch in a Condition to support them, they made no Scruple of doing, and accordingly they made Choice of *Stanislaus Leczenski* Palatine of *Poznan*, a young Nobleman about the Age of the King of *Sweden*, who on the fourth of *October* 1735, was crowned at *Warsaw*.

The next Year his Confederate *Charles XII.* of *Sweden*, entered *Saxony*, where he reduced King *Augustus* to such extreme Distress, that he was glad to make Peace upon such Terms as were imposed on him by his Enemy, amongst which the hardest was this, that he should acknowledge and write a Letter to *Stanislaus* as King of *Poland*. In the following Year the last mentioned Prince was acknowledged by all the Powers in *Europe*; but the Year following, that is, in 1708, the King of *Sweden* being defeated in the famous Battle of *Pultowa*, it soon became evident that *Stanislaus* would lose his Kingdom almost as soon as he was raised to it. He had indeed a Body of *Swedish* Troops about him, with which for some time he endeavoured to maintain himself in possession; but at length found he was under a Necessity of quitting his Country, and following the *Swedish* Monarch into *Turky*. In 1709, King *Augustus* resumed the Sovereignty, and before the End of the Year the *Swedes* were obliged to retire absolutely out of the Kingdom. In 1710, King *Augustus* held a Diet at *Warsaw*, where he was congratulated by the Senate and Nobility on his Return, and the necessary Measures taken to secure his peaceable Possession of the Throne; but the Measures which best secured him were those taken by himself, by keeping near his Person a considerable Body of his faithful *Saxons*, and acceding to the Treaty concluded between the *Czar* and the *Turks*, which delivered the *Poles* from the Dangers of a Foreign War, tho' it was far enough from extinguishing their Domestic Factions.

In the Year 1713, there was a Conspiracy formed against the King, but it was happily discovered and prevented; he thought fit, thereupon after making the necessary Dispositions for settling the Affairs of the Kingdom, to retire for some time into *Saxony*, whence he did not return till the Year following, when he found new Stirrings of Jealousy and Discontent in that Country, with which he was much offended; because he had pardoned two of his greatest Enemies, remitted a third part of the Taxes granted for the support of the Army, and had ordered thirteen Regiments of his *German* Troops to leave the Kingdom. Some of the discontented Nobility demanded a Diet on *Horseback*, which his Majesty

refused to call, because he foresaw it could answer no End, but that of giving a Rebellion the Colour of a legal Proceeding. There were however some of the Nobility who actually began to mount, and shewed a Disposition of holding such an Assembly without the Royal License; but the King prevented this, by declaring absolutely that he would treat as Rebels such as should presume to meet together without such an Authority as the Constitution had rendered requisite; and to incline these People to hearken more readily to Reason, he recalled his *German* Troops; and having also made Peace with the *Turks*, he began to enjoy more Quiet than he had done from the Time he had first ascended the Throne.

In the Year 1724 happened the unfortunate Affair of *Thorn*, which had like to have plunged the Republick into a War with most of the Protestant Powers in *Europe*. The City of *Thorn* is one of the most considerable in that part of *Prussia* which belongs to *Poland*, and is generally speaking inhabited by Protestants; there were however some Papists, and they had invited a few Jesuits thither to educate their Children. Some of their Scholars quarrelled with the Townsmen, which occasioned a Riot, and the pulling down a part of the House in which the Jesuits lived; and the Magistrates not interposing in time, some other Excesses were committed. Upon this a Tribunal was erected, composed of some Grandees and Senators of *Poland*, who after examining into the Affair, caused the chief Magistrate Mr. *Reusner* to be beheaded, and some of the Townsmen to be hanged and their Bodies burnt; they likewise changed the Magistrates of the Town contrary to the Treaty of *Oliva*, which obliged the Crowns of *Great-Britain*, *Sweden*, and *Prussia* to interpose, as Guaranties of that Treaty, in favour of the Protestants; but the Affair being drawn into a Negotiation, the bad Effects that were apprehended from those violent Proceedings were prevented, though the Protestants had not that Justice done them, which from the Nature of that Treaty, and the Power of those Courts which interposed on their Behalf, they had just Reason to expect.

There followed not long after another troublesome Affair, which because it may hereafter be revived and create new Disputes, it is necessary we should consider it more at large. The Dutchy of *Courland*, which was antiently a part of *Lithuania*, was a Fief of the Crown of *Poland*, and had been held as such by the Family of *Kether*, from the Year 1561. *William* Duke of *Courland* married, in the Year 1710, the Princess

*Anna*



*Ann of Russia*, Daughter to the Czar *Jahn*, and Neice to the Czar *Peter*, but died without leaving any Children of that Marriage: By his Demise the Dutchy descended to his Uncle *Ferdinand*; but the Dutchess Dowager took Possession of it by Force, and the Duke was obliged to live at *Dantzick* in very indifferent Circumstances. The King of *Prussia* laboured to procure this Country for the *Margrave of Brandenburg Swedt*, who offered to pay the Debts with which it was charged; but the Grandees of *Poland* were strongly inclined to let it remain no longer a separate Dutchy, but rather to unite and incorporate it with the rest of *Poland*, to be governed in the same Manner as other Parts of the Kingdom. The Nobility of *Courland*, which are very numerous, were extremely alarmed at this, and therefore in the Name of Duke *Ferdinand* called a general Diet in order to elect a Successor, in which they chose Count *Maurice of Saxony*, the natural Son of King *Augustus*, at present so well known to the World by the Title of Marshal *Saxe*. But Duke *Ferdinand* having disavowed the Edict by which the Assembly was called, and the *Poles* highly resenting this Election, King *Augustus* was forced to declare against his Son.

This was in the Year 1728, and from that Time *Poland* grew more and more uneasy, from an Apprehension that the King intended to secure the Crown to the Electoral Prince on his Decease, which they pretended was a high Violation of their Constitution; tho' their Election of this very King rather than Prince *James Sobieski* was the first Instance that ever happened in *Poland* of the King's Son being set aside; their Crown, tho' always elective, having gone in a direct Line for eight hundred Years. King *Augustus* laboured all he could to satisfy the Nobility, and to compose their Differences, but to no Purpose. His Sickness hindered him from holding a Diet at *Grodno* for that Year; and the next the Factions were so high that no Diet could be held; upon which the King retired much dissatisfied to *Saxony*, and the *Lithuanians* drew up a strong Protest against his leaving the Kingdom without the Consent of the Senate, and several other Grievances. The King called another Diet in 1730, which broke up without coming to any Resolution. In 1732, he called a third extraordinary Diet at *Warsaw* with no better Effect. He summoned however another extraordinary Diet in the Beginning of 1733, but was prevented from holding it, by Death. His Decease happened on the 27th of *January* that Year, and left the Affairs of this Country in great Confusion.



It is very well known to the Publick, that the Death of King *Augustus* of *Poland* gave Rise to the last War between the Houses of *Austria* and *Bourbon*; but how this came about, and what were the Measures taken by the different Parties from the Beginning of that Affair to the End, is not so generally understood, and yet there is nothing that deserves to be better known than the Mystery of this whole Transaction. The late Emperor, *Charles* the VIth, was very far from being satisfied with the Conduct of King *Augustus* in the latter Part of his Reign, because he suspected, not without Reason, that he had some Engagements with the Courts of *France* and *Bavaria*, not very favourable to the Pragmatick Sanction; for which Reason the Imperial Interest was employ'd in *Poland* rather to traverse than promote the King's Views with respect to the Succession. But when his *Polish* Majesty was dead, and the Imperial Court found his Son the present King very tractable with respect to it's favourable Point, the Pragmatick Sanction; this gave a new Turn to the Counsels of the Court of *Vienna*, and engaged them to favour that Measure which they had hitherto impeded. On the other Hand, *France* from first to last openly supported the Interest of King *Stanislaus*, whose History, from the Time of his being driven out of *Poland*, is, in few Words, this. His generous Friend the King of *Sweden* assigned him his paternal Inheritance the little Dutchy of *Deux Ponts* for his Subsistence, which he held so long as that Prince lived, but upon his Demise the next Heir took Possession, and King *Stanislaus* was forced to retire to *Straßburgh*, where he lived on the Bounty as well as under the Protection of his Most Christian Majesty, who in the Year 1725 married the Princess *Mary* his Daughter; which consequently interested *France* extremely in his Favour. His great Alliances, his many Virtues, and his being freer from Vices than almost any Prince of his Time, had preserved him many Friends in *Poland*; so that it was no difficult Matter for the Marquis *De Monti*, the French Ambassador in *Poland* at the Death of King *Augustus*, in Conjunction with the Primate, to form a great Faction in his Favour.

But the Electoral Prince of *Saxony* being supported by the Courts of *Vienna* and *Peterburgh*, a double Election ensued. King *Stanislaus*, who passed into that Country immediately after the Throne became vacant, went to *Warsaw*, where he was received and treated as King, but was very soon after driven out again by the *Russian* Army commanded by Count *Munich*, and obliged to retire to *Dantzick*, in  
which

which he sustained a long Siege, ran great Hazards, suffered many Hardships, and at last with infinite Difficulty made his Escape to *Konigsberg*, where he was protected by the late King of *Prussia*. In the mean Time the Crowns of *France* and *Spain* broke with the Emperor, upon Pretence of this Dispute, and of his having supported King *Augustus III.* and carried on the War with great Vigor in *Germany* and *Italy*; till at last having carried their Point, and forced the Emperor to a Peace, all the Care that was taken of King *Stanislaus* was, that he should enjoy the Title of King of *Poland* and the Dutchy of *Lorrain* for Life, and on the other Hand *France* and *Spain* acknowledged King *Augustus*.

It was very clear from their whole Managment of this Affair, that the Court of *Versailles* was never in earnest in the support of *Stanislaus's* Title to this Crown; but made use of it only as a Colour, first of engaging in a War against the House of *Austria*, and next for obtaining an immediate Possession of *Lorrain* under his Name, which otherwise they could never have gained. After this Peace was thus concluded there broke out a War between the late Emperor, assisted by the late *Czarina*, against the *Turks*, in which, notwithstanding the Share those two Powers had in raising him to the Throne, King *Augustus* took no part; and indeed the miserable Condition his Kingdom was in from a short but severe Civil War, might very reasonably excuse it. He has ever since continued in the peaceable Possession of his Dominions, and the *Poles* have had nothing to disturb them but Broils and Disputes among their great Families, from which they never were, nor indeed are ever like to be free; since from a mistaken Notion of Liberty, they look upon the unbounded Power of their Nobility as the most valuable Part of their Constitution, and thereby suffer themselves to be cheated by the Sound of Freedom out of the Thing itself.

*Frederick Augustus III.*, King of *Poland*, Elector of *Saxony*, was elected to the first of those Dignities September 23, 1733, in the forty-seventh Year of his Age. He had long before espoused his present Queen *Maria-Josepha* of the House of *Austria*, Daughter to the late Emperor *Joseph*, which attached the Court of *Vienna* so closely to his Interests, as to make great Concessions in the beforementioned Treaty in 1736, for the sake of procuring his Election to be acknowledged by those who had disputed it. Yet on the breaking out of the present War on the Score of the late Emperor's Succession, he was so far from making use of the Disposition

sition of the *Poles* to assist the Queen of *Hungary*, that he entered into the Views of the House of *Bavaria*, and, as Elector of *Saxony*, marched a Body of Troops into *Bohemia* in Conjunction with the *French* and *Prussians* as Auxiliaries of the Emperor *Charles VII.* But after the Treaty of *Breslau*, he went over again to the *Austrian* Interest, and by an Alliance concluded at *Warsaw*, undertook to send a Body of Forces into *Bohemia* for the Service of the Queen of *Hungary*. He likewise endeavoured to draw the Republick into an Augmentation of its Troops, to give Weight to the same Cause; but by an unforeseen Accident the Diet fell into great Confusion, and rose without coming to any Resolution. The King of *Prussia* (who has always had both good Intelligence and great Influence in *Poland*) not satisfied with defeating his Views in that Country, attacked him in his Hereditary Dominions last Winter, made himself Master of *Dresden*, and forced him to a Peace on his own Terms, since which his Conduct has been very different from what it was before. He proposes to hold a Diet this Year for regulating Affairs in his regal Dominions; and to make every thing there as easy as is possible, we are told he has dropt his Design of augmenting the Crown Army. The *Poles*, since his Accession, have given him (as they do all their Kings) Reasons enough to be displeased, and yet they never had a Monarch of whose Ambition they had less Cause to be afraid, or who has left the Administration of Affairs more to the Senate and Grandees, who therefore profess towards him a great deal of Loyalty and Affection.

The END of NUMBER XL.

